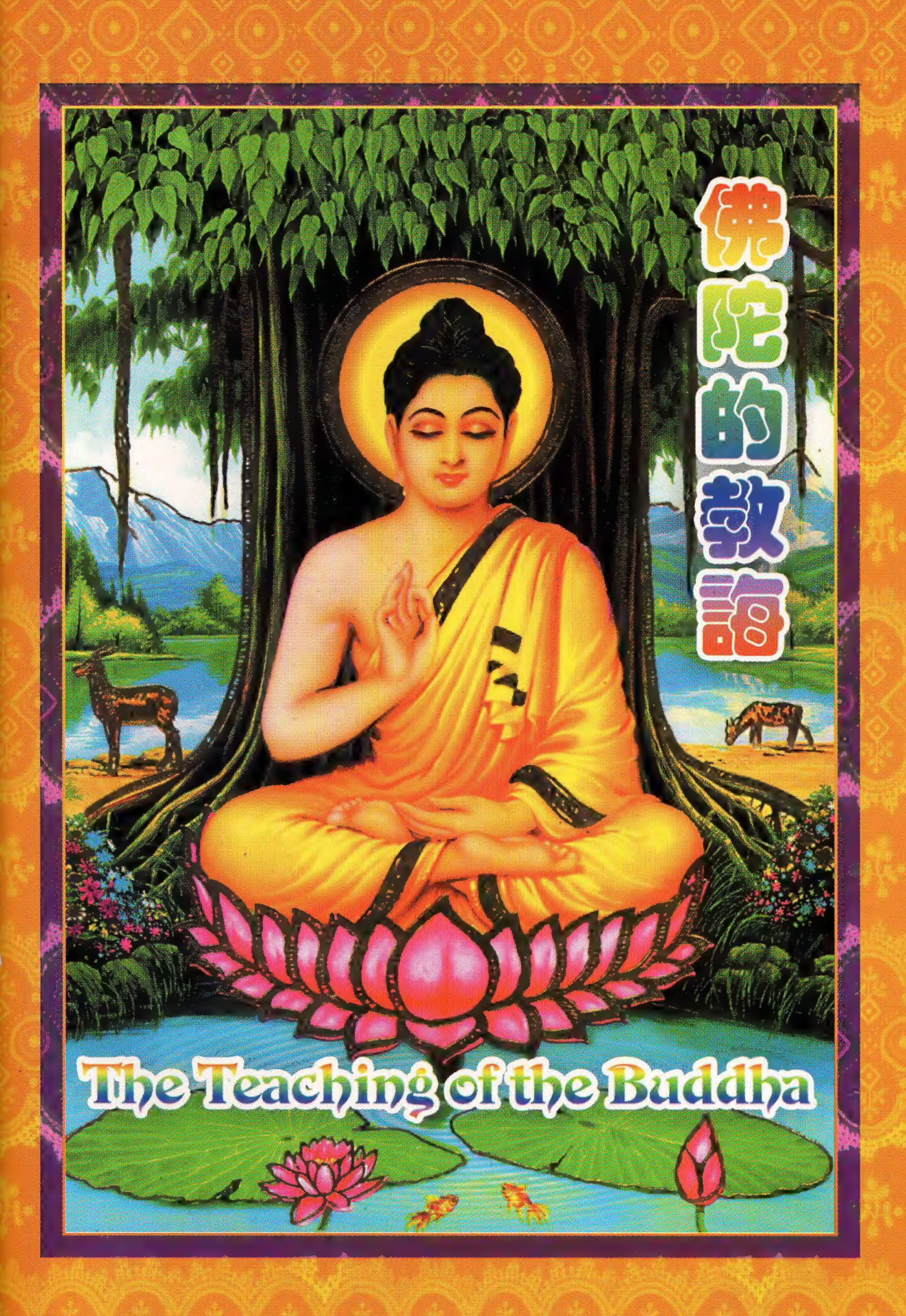

佛陀的教誨
The Teaching of the Buddha

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佛陀的教诲

佛法的瑰宝

GEMSTONES OF THE GOOD DHAMMA

佛 法 的 瑰 宝

GEMSTONES OF THE GOOD DHAMMA

(Saddhamma-maniratana)

巴 利 经 典 诗 文 集

An Anthology of Verses from the Pali Scriptures

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PREFACE

After his enlightenment, the Buddha wandered through Northern India for forty five years teaching the truths he had understood. In that time, he spoke to men and women, believers and sceptics, the rich and the poor. He was questioned on both mundane and spiritual matters and asked to give his opinion and advice on a thousand different subjects. What he said has been collected into the Pali Tipitaka, the oldest and most authentic record of the Buddha' s teachings. However, these sacred writings are so voluminous that they are not accessible to the average person and for this reason, the Gemstones of the Good Dhamma was compiled.

The Gemstones of the Good Dhamma is a collection of two hundred and ten verses spoken by the Buddha and his enlightened disciples, arranged in chapters according to subjects. The common theme running through all these sayings is wisdom and compassion, the two characteristics of the enlightened mind. Sometimes the Buddha talks about the mundane wisdom needed to make a living in the world or to solve practical problems. At other times, he speaks of the wisdom that sets the mind free. In some places, he talks of ordinary human kindness, lending a hand, offering encouragement or loyalty to friends; and in other places, he speaks of the highest compassion, love for all beings without distinction.

In the Buddha' s teaching, wisdom develops our intellectual side and is used to bring about a deeper and deeper self-understanding. Compassion develops our emotional side and is expressed outwardly as kindness and love to others. The Gemstones of the Good Dhamma shows you how these states might be awakened, strengthened and made dominant in your lives. Read them often and these words will guide, instruct and inspire you as you strive to walk the Buddha' s Way.

序言

佛陀成道后，周游北印度四十五年，教导他所证悟的真理。他向男士、女士、信徒、疑惑者、穷者与富者讲道。他常被问及有关世俗的与精神上的事务，并在千万种不同的事物上给予意见与教诲。他的教诲已被汇集成巴利文〈大藏经〉---佛法最古老与最正确的记载。但是这些神圣的经典，数量浩大，常人无法全窥及吸收的。〈佛法的瑰宝〉正是基于这种情况而编纂的。

〈佛法的瑰宝〉收集二百一十则佛陀及其证悟弟子所讲的诗文。诗文根据标题排列。贯串所有诗文的共通主题是智慧与慈悲---觉悟者所具有的两大特质。有些时候，佛陀讲述维持生活或解决一些实际问题所需的知识；又有些时候，则讲述达致精神自由的智慧。在一些地方，他讲述世人的仁慈、如何伸出援手、给予鼓励及忠于朋友；在另一些地方，讲述至上的慈悲、不分彼此的关怀众生。

佛陀的教诲中，“智慧”部分发展我们理性的一面，可达致越来越深的自我了解。“慈悲”部分发展我们感性的一面，表现出来是对他人的慈爱。〈佛法的瑰宝〉为你解释如何激发，加强以及如何应用“智慧”、“慈悲”来主宰你的生活。经常阅读这些诗文，它将引导，指示及激励你迈向佛道。

CONTENTS

1 REQUEST

1. Homage to you so nobly bred.
Homage to you amongst men supreme.
Peerless are you in all the world.
May all worship be given to you.

2. Homage to you, Enlightened Hero,
you who are completely free,
I have fallen into great distress,
be my refuge and my shelter.

3. In the world of gods and men,
I see this Brahmin true, this simple man.
You I worship, All-Seeing One,
so free me, Sakka, from my doubts.

4. O Brahma, out of compassion
teach me the lofty Dhamma so I may
understand, and relying on nothing else,
may live unclouded like the sky.

5. Those who have understood the Dhamma
and those who train themselves in it:
O wise and truly gracious one,
tell me how they live their lives.

1 请求

1 礼敬您、圣者，
礼敬您、世尊。
您是举世无双的，
愿将所有礼敬献给您。

2 礼敬您，证悟伟人，
您是彻底解脱者。
我陷入了极大的苦恼，
请当我的庇护与归依处。

3 在天界与人界，
我看到这真正的婆罗门，这纯朴者。
我礼敬您，全见者，
请为我屏除心中之疑惑。

4 啊！至上者，本着慈悲心，
教导我至高无上的佛法。
使我明白，不再依赖他物，
象晴空无云般地无拘活着。

5 真正了解佛法，
并依法自行修习的人；
智者，真正仁慈者，
请告诉我，他们是如何生活的。

2 DHAMMA

6. I will teach you a Dhamma,
not hearsay but to be directly seen.
Whoever discovers it and knows it,
and lives by it with mindfulness,
will transcend craving for the world.

7. Prosperity in life is plain,
decline in life is also plain:
one who loves the Dhamma prospers,
one who hates the Dhamma declines.

8. Thoroughly understanding the Dhamma
and freed from longing through insight,
the wise one rid of all desire
is calm as a pool unstirred by wind.

9. Those to whom the Dhamma is clear
are not led into other doctrines:
perfectly enlightened with perfect knowledge,
they walk evenly over the uneven.

10. Not by water is one made pure
though many people may here bathe,
but one in whom there is truth and Dhamma,
he is pure, he is a Brahmin.

11. The path is called straight" ,without fear" is
the destination; the carriage is called
"silent" and its wheels are right effort.

2 佛 法

6 我教导你一则佛法，
必须亲眼直观，别只听传说。
谁发现了，且了解它，
又以正念去行持它，
将超脱对尘世之执著。

7 兴旺在生命中是明显的，
衰退在生命中也是明显的；
谁热爱佛法便兴旺，
谁憎恨佛法便衰退。

8 彻底了解佛法，
从中了悟，而断弃欲望，
智者平静如止水，
不为风所荡漾。

9 对佛法清楚明了的人，
不受其他学说影响；
拥有完美知识、真正觉悟者，
能平稳地越过崎岖。

10 不是用水便能净化一个人，
虽然许多人在此沐浴。
但是谁心中有真理与佛法，
并且是个清净者，他便是婆罗门。

11 这途径称为“正直”，
“毫无恐惧”是其目标，
这马车称为“寂静”，
其车轮是正精进。

12. Conscience is the rails and
mindfulness the upholstery,
Dhamma is the driver and
right view runs ahead of it.

13. And whether it be a woman,
or whether it be a man,
whoever travels by this carriage
shall draw close to Nibbana.

14. Of all the medicines in the world,
manifold and various,
there is none like the medicine of Dhamma:
therefore, O monks, drink of this.

15. Having drunk this Dhamma medicine,
you will be ageless and beyond death;
having developed and seen the truth,
you will be quenched, free from craving.

3 THE DEFILEMENTS

16. Bound by desire, tied to becoming,
fettered tightly by false opinions,
yoked to ignorance, whirled about:
thus beings wander through samsara,
dying only to born again.

17. Neither gold nor minted coins
can make the defilements disappear.
Sense desires are enemies and killers,
hostile darts, rigid bonds.

12 意识为车座扶手，
正念为车内椅套，
佛法为车夫，
正见则跑在前面。

13 不论是妇女，
抑或是男士，
只要乘搭此马车，
便趋近涅槃。

14 世上所有药物，
种类繁多，
无一比得上佛法之药，
故，比丘，喝了这药吧！

15 喝了佛法之药，
你不会衰老，并超越生死。
若培育并观视真理，
你将能熄灭及超脱一切欲望。

3 污 点

16 被欲望所束，生成所缚；
被妄见所缠，无知所困。
众生沉沦在“娑婆苦海”，
死去只不过又再生。

17 金银或钱币，
不能将污点消除。
感官之欲是仇敌、是杀手、
是盛怒之投枪、是坚固的枷锁。

18. Desire is agitating and deceiving,
a source of mental pain,
a net cast out by Mara
to entangle and defile beings.

19. Were there a mountain all made of gold,
doubled that would not be enough
to satisfy a single man:
know this and live accordingly.

20. How ugly is the angry man!
His sleep is without comfort;
despite his wealth he is always poor.
Filled with anger as he is,
he wounds by acts of body and speech.

21. One who kills gets a killer,
one who conquers gets a conqueror,
one who reviles gets reviled.
Thus as a result of his own actions,
the spoiler will in turn be spoiled.

22. There is no other single thing
by which the human race is hindered,
by which it wanders day and night,
so much as by this: delusion.

23. How they cling and how they wrangle,
yet claim to be recluses and Brahmins.
Quarrelling and clinging to their opinions,
they see only one side of things.

18 欲望是扰人的、虚幻的，
是许多痛苦之源。
是魔王撒下之罗网，
把众生缠住与染污。

19 徜若山皆由金所造，
再加一倍之金，
亦不能满足仅仅一个人。
明了此真谛，并以它为戒。

20 愤怒者何其丑！
他睡不安宁，
虽然财产大笔，却永远贫困。
满怀愤怒的他，
被自己之言行举止所伤。

21 杀人者被人杀；
征服人者被人征服；
辱骂人者被人辱骂。
因其一举一动的后果，
破坏者必遭人坏破。

22 没有一件事物，
比它更妨碍人类的进展，
使人昼夜迷失徘徊，
它就是：迷妄。

23 一些自称隐士与婆罗门者，
彼此互相争论辩驳，
坚持一己之见，
结果只见事情之片面罢了。

24. Those who apply themselves day and night
to the teachings of the Buddha,
will quench the burning fire of lust by the
perception of the impure.

25. By love they will quench the fire of hate,
by wisdom the fire of delusion.
Those supreme men extinguish delusion
with wisdom that breaks through to truth.

4 GIVING

26. Not with recluses or brahmins,
neither with the poor and needy
does the base man share his food
or give any drink or sustenance.
People say that selfish man
is like a drought, a rainless sky.

27. One who shares his wealth with some,
but does not gladly give to others,
is only like a local shower:
in such a way the wise describe him.

28. But one who rains down bountiful gifts,
gladly giving here and there,
out of compassion for all beings,
and who always says "Give, give" ,--

24 日夜实践
佛陀之教诲的人，
通过对不纯净的觉知，
能熄灭贪欲之火。

25 以慈爱熄灭嗔恨之火；
以智慧熄灭愚痴之火。
至上圣者以智慧
屏除愚痴，通达真理。

4 布施

26 不论隐士或婆罗门、
贫困或有难者，
鄙俗之人绝不与他们分享
其食物和饮料。
此自私的人
如同酷日与干旱。

27 只与一部分人分享其财产，
而不乐意施舍他人，
智者形容他如
一场局部阵雨。

28 基于对众生的慈悲心，
他如下雨般地给出赠品。
乐于四处施舍，
他常将"布施"二字挂在口中。

29. This type of person is like
a giant cloud filled with rain,
thundering and pouring
down refreshing water everywhere,
drenching the highlands and lowlands too,
generous without distinctions.

30. With his wealth collected justly,
won through his own efforts,
he shares both food and drink
with beings who are in need.

31. Just like a pot filled with water,
if overturned by anyone,
pours out all its water
and does not hold any back.

32. Even so, when you see those in need,
whether low, middle or high,
then give like the overturned pot,
holding nothing back.

33. Generosity, kind words,
doing a good turn for others,
and treating all people alike:
these bonds of sympathy are to the world
what the linchpin is to the chariot wheel.

34. Giving food one gives strength,
giving clothes one gives beauty,
giving lamps one gives sight,
giving transport one gives delight.

29 这种人象一阵大雨、
清凉的雨水，
慷慨而无差别地，
滋润了高原与
低地的每一角落。

30 以自己辛勤努力、
正当地累积下来的财富，
他与所有需要救济的众生，
分享其食物和饮料。

31 就象一个装满水之水壶，
被人颠倒过来，
水全流出来，
一点也不保留。

32 即使如此，当你看到需要救济者，
无论是低、中或高阶级的，
要如那颠倒之水壶一样，
毫不保留地布施。

33 慷慨解囊、友善益言、
积极行善、一视同仁、
以怜悯之心把这世间联系起来，
就如辖子紧拴着轮子。

34 布施食物，你献给了力量；
布施衣服，你献给了美丽；
布施灯火，你献给了光明；
布施舟车，你献给了喜悦。

35. Giving shelter one gives all;
but one who instructs in the Dhamma,
the excellent teaching of the Buddha,
such a person gives ambrosia.

5 VIRTUE

36. Here in the world one should train
carefully to purify virtue;
for virtue when well cultivated
brings all success to hand.

37. Not harming living beings,
not speaking lies, taking nothing
in all the world unasked,
nor going to the wives of other men,
and never drinking intoxicants.

38. One who gives up these five harmful acts
and does not engage in them ,
is truly called a virtuous man.

39. Virtue is the foundation,
the forerunner and origin
of all that is good and beautiful;
therefore one should purify virtue.

40. Virtue is a mighty power,
Virtue a mighty weapon,
Virtue is the supreme adornment,
Virtue is a wonderful armour.

35 布施住宿，你献给了一切。
但教导佛法，
佛陀卓越之教诲，
则是献给了甘露。

5 德行

36 在此世间，
人应该谨慎地修习德行。
一旦德行修习好，
成功便即将到来。

37 不杀生、
不妄语、
不偷盗、
不邪淫、
不饮酒。

38 谁放弃这五种有害行为，
并不再沾染他们，
可称是有德之人。

39 德行为一切善与美之
基础、先驱、根源。
故，人必须净化其德。

40 德行是强大之力量，
德行是威猛之武器，
德行是至上之装饰，
德行是上好之盔甲。

41. One is not low because of birth
nor does birth make one holy.
Deeds alone make one low,
deeds alone make one holy.

42. To one who is without evil,
always striving for purity,
a wrong, the size of a hair tip
seems as big as a rain cloud.

43. Train yourself in doing good
that lasts and brings happiness.
Cultivate generosity, the life of peace,
and a mind of boundless love.

44. The good luck of virtue never fades,
faith also brings great good.
Wisdom is man' s most precious gem,
merit no thief can ever steal.

45. In every virtue all-accomplished,
with wisdom full and mind composed,
looking within and ever mindful -
thus one crosses the raging flood.

6 SPEECH

46. Every fool who is born
has an axe within his mouth,
with which he cuts himself
when he uses wrong speech.

41 人不因出身而为低贱，
出身也不能使人成为高尚；
行为使人成为低贱，
行为使人成为高尚。

42 对不作恶、
又时刻力求清净者，
一个如发端般小的过错，
有如一片乌云那样大。

43 训练自己行善，
能持久及带来快乐之善。
培育慷慨之心、过着和平生活、
以及发展无边之爱心。

44 善德之福报不会消失，
信心亦带来莫大好处；
智慧为人最珍贵的宝石，
功德非盗贼所能偷走。

45 实践一切德行，
充满智慧、静心平气、
向内自观、念念分明、
他渡过了汹涌之洪水。

6 言 语

46 每一个愚者之诞生，
口中长有斧子，
当他说错话时，
斧子就砍他一下。

47. One should utter only words
which do no harm to oneself,
and cause no harm for others:
that is truly beautiful speech.

48. Speak kind words,
words rejoiced at and welcomed,
words that bear ill will to none;
always speak kindly to others.

49. The worse of the two is he who,
when abused, retaliates.
One who does not retaliate
wins a battle hard to win.

50. The fool thinks he has won a battle
when he bullies with harsh speech,
but knowing how to be forbearing alone
makes one victorious.

51. When the recluse speaks much
it is only to speak about the goal.
Knowingly he teaches the Dhamma;
knowingly he speaks much.

52. If one addresses those who wish to learn,
without wavering,
imparting understanding, opening up
and not obscuring the teaching.

47 一个人应该只说
即不伤害自己，
亦不伤害他人之言语，
这是真正美丽之言语。

48 说出温和友善之言语、
令人欢悦、受人欢迎之言语、
不含恶意之言语；
友善地与人交谈。

49 两者中最糟的是：
被辱骂后存心报复的人。
不加以回击的人，
胜了一场难胜之战。

50 愚者以粗言暴语威吓他人，
自以为胜利。
然而，能够自制容忍，
已足以使自己胜利。

51 出家人滔滔不绝，
所讲述的不外是那目标。
他有心的教导佛法，
有心的多讲。

52 教导好学者时，
毫不犹豫地授予知识，
不含糊其辞，
不保留那教诲。

53. Speaking without hesitation or
getting angry when asked a question,
a monk like this is worthy
to proclaim the teachings.

54. If he does not speak up, others know him not;
he is just a wise man mixed up with fools.
But if he speaks about and teaches the
Deathless, others will know him.
So let him light up the Dhamma,
let him lift the sages' banner high.

55. The Buddha speaks words that lead
to the winning of security, the ending of
sorrow and the attaining of Nibbana.
Truly, this is the speech supreme.

7 WEALTH

56. The wise man continues to live
even if he should lose his wealth.
But the rich man without wisdom
is not alive even now.

57. Starting off with little wealth,
the wise man skillfully increases it,
just as a sudden draft of wind
can make a spark of fire grow.

53 当被请教时，
不犹豫，不动怒，
这样的比丘，
有资格弘扬佛法。

54 若他不出声，别人不会知晓他，
那他只是混在众愚人中之智者。
若他开口并教导那超越生死，
别人便知晓他。
故，让他点燃佛法之光，
让他高举圣者之旗帜。

55 佛陀说出了
使人获得安稳、
解除痛苦与达至涅槃之言。
的确，此乃至上之言。

7 财 富

56 智者失去财富，
尚能继续生存；
富者缺乏智慧，
生不如死。

57 始于少许财富，
智者巧妙地化少成多，
有如突起之风，
能促燃星星之火。

58. If he plans his project well,
rises early and works untiringly,
all his wealth will increase
like cows penned in with a bull.

59. One who is virtuous and wise
shines forth like a blazing fire;
like a bee collecting nectar he
acquires wealth by harming none.

60. He divides his wealth into four
and thus he wins friendship.
One portion he uses for his needs,
two portions for his business,
The fourth portion he saves
for times of emergency.

61. Deft and capable at her work,
in harmony with other people,
a wife is pleasing to her husband
and carefully looks after his wealth.

62. Endowed with faith and virtue,
speaking gently, free from selfishness;
such a woman purifies the pathway
leading to future happiness.

63. The wealth of faith and virtue' s wealth,
the wealth of conscience and fear of blame,
the wealth of learning and giving too,
and as the seventh, wisdom' s wealth.

58 他若能周详地策划，
早起并勤奋不倦地工作，
其财富就会增加，
如数只雌牛与一雄牛共居一栏。

59 德智兼备的人，
象火焰般地照耀着，
他有如蜜蜂采蜜，
获取财富又不损及其他。

60 他将财富划分为四，
因此获得了友谊。
一份作为自己之用、
两份作为生意之用、
第四份留为急时之用。

61 做事灵巧能干、
与人和睦相处、
妥善处理丈夫的钱财，
这妻子能取悦于丈夫。

62 深具信心与德行、
谈吐文雅柔和、
为人不自私自利，
这妇人净化了通往未来快乐之道。

63 信心之财富、德行之财富、
良心之财富、知耻之财富、
学习与施舍之财富、
而第七种则是智慧之财富。

64. Those who have these treasures true,
be they women or be they men,
are not poor or destitute,
nor have their lives been lived in vain.

65. Whoever acts, strives and toils
shall acquire wealth;
by truthfulness one gains good repute,
and by giving one binds friends.

8 FRIENDSHIP

66. To be in communion with the bad,
to choose the ways of the bad,
to have no friends among the good,
this is a source of suffering.

67. Consort only with the good,
come together with the good.
To learn the teaching of the good
gives wisdom like nothing else can.

68. If one strings a piece of putrid fish
on a blade of kusa grass,
the grass will soon smell putrid too:
the same with one who follows a fool.

69. If one wraps frankincense,
in any ordinary kind of leaf,
the leaf will soon smell sweet too:
the same with one who follows the wise.

64 谁拥有了上述宝物，
不论是男，或是女，
他们不会贫乏，
也不会虚度一生。

65 谁肯去实行、争取及苦干，
必能获得财富。
忠厚诚实为人带来好声誉，
布施则为人缔结友谊。

8 友 谊

66 与恶友相交，
选择跟随其恶行，
未曾结交益友，
这是痛苦之源。

67 只与益友相交，
与益友相伴，
学习益友所教导的，
可获得非他人能给予的智慧。

68 若将腐鱼片串于“孤沙”草上，
那草则迅速染上臭味；
与愚人相伴，
结果也是一样。

69 若将乳香包于普通叶子，
那叶子亦迅速染上香味；
与智者相伴，
结果也是一样。

70. Remembering the example of the leaf,
and understanding the results,
one should seek companionship with the
wise, never with the bad.

71. A companion is a traveller's friend,
a mother is a friend at home,
one who helps in time of need
is a good and steady friend.
And the good deeds done by oneself
are one's true friends in time to come.

72. A friend who always lends a hand,
a friend in both sorrow and joy,
a friend who offers good counsel,
a friend who sympathises too.

73. These are the four kinds of true friends;
one who is wise, having understood
will always cherish and serve such friends
just as a mother tends her only child.

74. The monk who has a lovely friend,
who pays respect and deference to him,
and acts as his friend advises,
with mindfulness and comprehension clear,
will in time be freed from bonds;
all his fetters will be destroyed.

70 谨记叶子之例，
并了解其结果，
一个人应与智者为伍，
绝不与愚者为伴。

71 同伴是旅人之友，
母亲为家中之友，
在他人有难时，伸出援手者，
是一位好而持久之友；
自己的良好行为，
则为将来之真正朋友。

72 经常伸出援手之友、
能同欢共苦之友、
能给予真正忠告之友、
能体谅、同情他人之友，

73 此乃四种真正之友。
智者明了后，
常珍惜并关照这些朋友，
有如母亲照顾其独子。

74 比丘有一位挚诚之友，
他尊敬并尊重此友，
且听从此友之忠告。
保持正念，清楚明了，
此比丘将摆脱各种限制，
灭除各种束缚。

75. For one whose friend has passed away,
for one whose teacher no more lives,
there is no other friend in this world
like mindfulness of the body.

9 LEARNING

76. Desire to learn increases learning;
learning makes wisdom increase.
By wisdom is the goal known;
knowing the goal brings happiness.

77. One should follow the learned man,
and should not neglect learning,
for that is the foundation of the holy life.
Therefore be well versed in Dhamma.

78. Learned, knowing the Dhamma,
truly wise, the Buddha's disciple
is like the finest gold of Jambu.
Who can find any blame in him?
Even the gods sing his praise;
Brahma himself sings his praise.

79. If one who has little learning
is strong in virtue,
others will praise his virtue only,
because his learning is incomplete.

75 对于朋友已逝失的人，
对于老师已不存的人，
在此世上，再也没有
比得上自身之正念的朋友了。

9 学 习

76 好学之欲增强学习，
学习增进智慧。
以智慧去认知目标，
认知了目标带来大喜悦。

77 人应跟随有学之士，
而不应忽略学习，
因为那是圣洁生活的基础，
因此，人应该精通佛法。

78 博学多闻、认识佛法、真正聪慧，
佛陀之弟子，
正如印度最纯之金。
谁能从他身上找到过失？
即使是天神们也诵赞，
大梵天自己也诵赞他。

79 学识浅陋，
德行却很好的人，
他人只赞其德，
因为其学习还不完整。

80. If one who has much learning
is weak in virtue,
others will blame him for his conduct
though his learning is complete.

81. But if one has much learning
and is also strong in virtue,
he will be praised for both
his virtue and his learning.

82. A learned man who, because of his learning,
despises one with little learning,
seems to me like a stone-blind man
walking around with a lamp in hand.

83. One who loves his own true welfare,
who is concerned with his own good,
should pay homage to the Dhamma
and always remember the Buddha's words.

84. Having a rightly directed mind,
speaking rightly spoken speech,
doing here with the body,
only deeds that are right and good.

85. Learned, doing much that is worthy
even in a life that is short --
a wise person such as this
will be reborn in a happy place.

80 学识渊博，
德行却差的人，
他人会指责其行为，
虽然其学识完备。

81 学识渊博，
德行又崇高的人，
其学识与德行，
皆为人所赞扬。

82 一位博学之士，
自恃其学识而轻视学识浅陋者，
在我看来，他有如全盲者，
提着一盏灯四处溜达。

83 珍惜自己真正的幸福，
关心自己的福利的人，
应该礼敬佛法，
常谨记佛陀之言。

84 拥有正确引导之心，
说贴切适当之语，
身体力行的，
都是正确与良好之举止。

85 学问渊博，
即使在短暂的生命里，
也常做有意义之事，
如此智者将再生到一个快乐之所。

10 THE DISCIPLE

86. If one behaves rightly towards his mother and his father, towards the Buddha well-attained, and the disciples of the Buddha, such a person generates an abundant store of good.

87. The monk well-possessed of virtue, the nun who is widely learned, male and female lay disciples who are fully endowed with faith --- it is they who illuminate the Sangha, "lights of the Sangha" they are called.

88. One who has no respect for those who live the holy life with him, is as far from this good Dhamma as the sky is from the earth.

89. One who has respect for those who live the holy life with him, comes to growth in this good Dhamma like a healthy seed in the field.

90. A woman's nature is unimportant
when the mind is still and firm,
when knowledge grows day by day,
and she has insight into Dhamma.

91. One who thinks such thoughts
as "I am a woman" or "I am a man"
or any other thought "I am..."
Mara is able to address that one.

10　弟　子

86　若能正确地
对待母亲与父亲，
对待佛陀与佛弟子，
此人便积了极多福德。

87　德行高尚之比丘、
学问渊博之比丘尼、
信心满怀之善男信女，
正是他们照耀了僧团，
他们被誉为“僧团之光”。

88　不尊敬
与他共过圣洁生活的同修，
这人的远离佛法，
有如天与地相隔之远。

89　尊敬
与他共过圣洁生活的同修，
这人在佛法之进展，
有如一健壮种子在草地上成长。

90　一个妇女的本性是不重要的：
当她的心平静稳定、
知识逐日增进、
能真正的洞察佛法。

91　当一个人存有这样的想法：
“我是一个妇人”或“我是一个男人”
或其他“我是……”的想法，
魔王便能与他沟通。

92. The fools offer praise and the wise offer blame.
Truly the blame of the wise is much better than the praise of the fool.

93. Home dwellers and the homeless both,
by depending upon each other,
come to realize the good Dhamma,
the utter freedom from bondage.

94. Though physically close behind,
if one is acquisitive and restless,
how far is that turbulent one.
From one calmed within,
that burning one from one cooled,
that hankering one from one contented!

95. A happy thing is concord in the Sangha!
One who assists in making harmony,
loving concord and righteousness,
does not fall away from freedom.

11 MIND

96. The world is led around by mind,
by mind the world is plagued.
Mind is itself the single thing
which brings all else beneath its sway.

92 愚者献上赞美，
智者给予谴责。
事实上，智者之谴责，
远比愚者之赞美好。

93 在家众与出家众，
两方相互扶持，
可达至了悟佛法，
屏除一切束缚。

94 虽然身近平静者，
当汲汲营求、片刻不歇的人，
离平静何其远！
激动者离冷静者何其远！
贪求者离知足者何其远！

95 僧团里的和谐是一件喜事。
谁若帮忙营造和谐气氛、
合群互爱与维持公正，
他不会从精神的自由中堕落。

11 心

96 世界一切受心支配，
心使世界遭受祸害。
单是这个心，
就能支配一切事物。

97. Mind precedes all things;
mind is their chief, mind is their maker.
If one speaks or does a deed
with a mind that is pure within,
happiness then follows along
like a never departing shadow.

98. Difficult to detect and very subtle,
the mind seizes whatever it wants;
so let a wise man guard his mind,
for a guarded mind brings happiness.

99. Wonderful it is to train the mind
so swiftly moving, seizing whatever it wants;
Good it is to have a well-trained mind,
for a well-trained mind brings happiness.

100. As a fletcher straightens an arrow,
even so one who is wise
will straighten out the fickle mind,
so unsteady and hard to control.

101. No mother nor father
nor any other kin can do
greater good for oneself
than a mind directed well.

102. Live without covetous greed,
fill your mind with benevolence.
Be mindful and one-pointed,
inwardly stable and concentrated.

97 心在众物之上，
心是众物之领袖，
众物皆由心造。
若以纯净之心言谈或行动的人，
快乐会随他，
象寸步不离的影子一般。

98 心捉住它所要的一切，
是很难发觉，很奥妙的。
故，智者守护其心，
因被守护之心会带来快乐。

99 训练心是非常美妙的。
心多么的瞬息万变、掠取它所要的一切。
有个训练有术的心是很好的，
因为它会带来莫大的快乐。

100 有如箭匠矫直箭，
智者平直那
易变，不稳
及难以控制之心。

101 非母亲、非父亲、
亦非其他亲属，
能比得上一个受良好引导之心，
使人得到更大益处。

102 过着不贪婪的生活，
让你的心充满仁慈，
保持正念、专注一处、
及内在平稳、集中。

103. There are five strands of sensual pleasure
with the mind as the sixth;
by overcoming desire for these one
will be freed from suffering.

104. My mind is firm like a rock, unattached to
sensual things, not shaking in the midst
of a world where all is shaking.
My mind has thus been well-developed,
so how can suffering come to me?

105. Whether he walks or stands or sits or lies,
a monk should take delight in controlling all
thoughts. Such a monk is qualified
to reach supreme enlightenment.

12 THE TRAINING

106. "It's too cold, it's too hot,
it's too late", with such excuses,
one who gives up the practice
lets his opportunities slip.

107. But one who looks on cold and heat
as no more obstructive than straw
and continues with the practice
does not fall short of happiness.

108. So rid the mind of sloth and dullness,
give up thinking of many things,
be healthy and unattached to pleasure,
be devoted to the holy life.

103 五种感官欢乐
加上心所产生的为第六种；
克服对它们的欲求，
才能解除所有痛苦。

104 我的心稳如磐石，
不执著于感官事物、
不为动荡的世间所动摇。
我的心就这样修习好，
故，痛苦从那里来?

105 不论走着或站着、
坐着或躺着，
比丘应乐于控制一切念头，
如此比丘有资格修得至上正觉。

12 修 习

106 “太冷了、太热了、太迟了”
以此为藉口，
而放弃修习的人，
平白让机会溜走。

107 若将冷与热视为
不过是稻草般之阻碍，
而继续修习的人，
必定不会缺乏快乐。

108 去除懒散与呆滞，
屏弃许多幻想，
保持健康、不沉迷于玩乐，
并热爱圣洁之生活。

109. Lean in body, frugal in food,
content with little and undisturbed,
vain wishes gone and craving stilled,
thus the contented attain Nibbana.

110. One who is stable in meditation
will delight at the woodland' s edge,
meditating at the foot of a tree
until joy and contentment are won.

111. Sense desire, ill will,
sloth, laziness, agitation,
and doubt are not found
in a true and worthy monk.

112. Do not hold back the mind from all,
for it is not yet put to sleep.
But whenever evil things arise,
then should the mind be held in check.

113. Possessed of energy and perseverance,
be always earnest in applying yourself.
The wise one should not be confident
until the end of suffering is reached.

114. With the jewelled necklace of concentration,
wrong thoughts cannot arise
nor can the mind be distracted.
So let this be your adornment.

109 削瘦身体、节制食量、
少欲知足及泰然自若、
驱走奢望与不再执求，
如此，无所求者证得涅槃。

110 静坐很稳定的人，
喜欢树林边，
且于众树根中静坐，
直至证得喜悦与泰然知足。

111 感官之欲、恶念、怠惰、
懒散、躁动不安、疑惑等，
皆不会在
一个真实和可敬的比丘身上找到。

112 不要抑制心对各事物的反应，
因它尚未进入睡眠状态，
但当恶念升起时，
则应加以省察。

113 充满着精力与毅力、
常积极实践所学的、
但智者不应过于自信，
直至痛苦已全消失。

114 有着珠宝项链般之集中力，
恶念不会升起，
心亦不会受干扰。
故，让它做为你的装饰。

115. One who has gradually practiced,
developed and brought to perfection
mindfulness of the in-and-out breath
as taught by the Enlightened One,
illuminates the entire world
like the moon when freed from clouds.

13 EFFORT

116. Indolence is dust;
dust comes in the wake of indolence.
With knowledge and vigilance
draw out the arrow from yourself.

117. When one loves company and sleep,
when one is lax and slack,
when one is often given to anger -
this is a source of suffering.

118. The effort to restrain, to abandon,
to develop and to maintain;
these are the four exertions
taught by the Kinsman of the Sun.

119. Arise! Sit up! Of what use are your dreams?
How can you continue to sleep
when you are sick,
pierced with the arrow of grief?

120. Make your day productive whether by little
or by much. Everyday and night that passes,
your life is that much less.

115 一个人若循序渐进地修习，
佛陀所教的念息法，
逐步发展并达圆满，
就能象不被乌云所遮的明月，
把世间照亮。

13 精 进

116 懒惰有如灰尘，
尘埃随懒惰而产生。
以知识与警觉，
拔掉自身之箭。

117 贪爱友伴和睡眠、
松懈怠惰、
轻易动怒，
这是痛苦之源。

118 努力地抑制、放弃、发展
及努力的维持。
这是正觉者所教导的
四种努力。

119 起来！坐直！
你的梦有何益处?
怎么你病了，被忧伤之箭射中，
还能继续睡眠?

120 使你每日皆有所作为，
不论是多或少。
随着每个昼夜的流逝，
你的生命也跟着等量减少。

121. The wise one who hurries when
hurrying is needed and who slow down
when slowness is needed,
is happy because his priorities are right.

122. See the disciples in perfect harmony,
resolute and making effort,
always firm in their progress --
this is the best worship of the Buddha.

123. Sloth, torpor and drowsiness,
boredom and heaviness after meals ---
by expelling these with energy
the noble path is purified.

124. The flood is crossed by faith,
by vigilance the sea is crossed,
pain is overcome with vigour,
by wisdom one is purified.

125. The straight path has been clearly shown,
walk forward and don't turn back.
Urge yourself onwards by yourself;
in that way attain Nibbana.

14 MINDFULNESS

126. Even when obstacles crowd in,
the path to Nibbana can be won
by those who establish mindfulness
and bring to perfection equipoise.

121 智者当需要加快时会加快，
需要放慢时会放慢，
他快乐，因为他正确地掌握了
做事的轻重缓急。

122 弟子们都和睦相处、
努力及不屈不挠、
经常坚决地向前进－
这是致给佛陀最佳之礼敬。

123 懒散、呆滞、昏沉、
无聊及饭后思眠－
以精力驱除这些，
圣洁之道便得以净化。

124 以信心渡过洪水，
以警觉渡过大海，
以精力克服痛苦，
以智慧净化自身。

125 这直道已明显指出，
向前走，别转回头。
自已催促自已向前，
就这样地证得涅槃。

14 正 念

126 即使障碍重重，
修习正念，
并达至完全平衡的人，
可争取进入涅槃之道。

127. If your mind runs wild among
sensual pleasures and things that arise,
quickly restrain it with mindfulness
as one pulls the cow from the corn.

128. Knowing that the other person is angry,
one who remains mindful and calm,
acts for his own best interest
and for the other's interest, too.

129. He is a healer of both
himself and the other person;
only those think him a fool
who do not understand the Dhamma.

130. Whether he walks, stands, sits,
or lies, stretches out his limbs
or draws them in again,
let a monk do so with composure.

131. Above, across or back again,
wherever he goes in the world,
let him carefully scrutinise
the rise and fall of compounded things.

132. Living thus ardently,
at peace within, not restless
or mentally agitated,
training himself, always mindful:
people call such a monk
"one constantly resolute".

127 若你的心念狂乱地奔跑于
感官之欢乐与生成之事物，
迅速贯注全神以抑制它，
就如你把牛拖离黍粒。

128 知道对方发怒，
却保持正念与平静，
这不但利于自己，
也利于对方。

129 他是自己与他人，
两者之治疗者。
只有那些不了解佛法的，
才以为他是愚人。

130 不论是走着、站着、
坐着或躺着、
伸出其腿或再缩回，
这比丘都那么泰然自若。

131 向上、横越或倒转回头，
不论到世间的任何地方，
他都仔细地审察，
组合物的生成与消灭。

132 内心和平、安宁、
精神不被激动、
修习自己，念念分明。
如此热诚地过活，
人人称此比丘为
“一个意志坚定的人”。

133. Not excited by mental phenomena,
one knows them through mindfulness;
thus with a mind well detached
one understands and does not cling.

134. Those skilled in the foundations of mindfulness, delighting in the enlightenment factors, with knowledge of Dhamma and keen insight live in the city of Dhamma.

135. Possessed of persevering energy,
practising the foundations of mindfulness,
bedecked with the blossoms of freedom,
you will be cooled and undefiled.

15 ONESELF AND OTHERS

136. All tremble at punishment.
Life is dear to all.
Put yourself in the place of others;
kill none nor have another killed.

137. By doing evil, one defiles oneself;
by avoiding evil, one purifies oneself.
Purity and impurity depend upon oneself:
no one can purify another.

138. Let no one neglect his own welfare
for the welfare of others however much.
Clearly understanding one's own welfare
strive always for one's own true good.

133 以正念去了解精神现象，
不为它所激动。
因此有了隔离了现象的心，
人能了解它，且不再执著。

134 对正念的基础很熟练，
乐于发展正觉的条件，
具备佛法知识与敏锐洞察力，
这些人活在佛法城中。

135 本着不屈不挠的毅力，
修习正念的基础，
配之以怒放的自由，
你将会平静及不受染污。

15 自 己 与 他 人

136 被处罚时，人人皆发抖，
生命是大家所珍贵的。
设身处地为他人着想，
不杀害亦不让他们被杀。

137 行恶，你污染自己；
不行恶，你净化了自己。
净化与污染全在于你自己，
无人可净化他人。

138 即使是为了他人，
也不该忽略自己之福利。
清楚地了解自己之福利，
常常力求那些对自己真正好的。

139. One should first establish oneself
in what is proper and only then
try to instruct others. Doing this,
the wise one will not be criticised.

140. If only you would do what you teach others
then being yourself controlled
you could control others well.
Truly, self-control is difficult.

141. One who exalts himself
and disparages others
because of smugness and conceit;
know him as an outcaste man.

142. Look not to the faults of others,
nor to their omissions and commissions.
But rather look to your own acts,
to what you have done and left undone.

143. When one looks down at others’ faults
and is always full of envy,
one’s defilements continually grow;
far is one from their destruction.

144. Easily seen are the faults of others,
one’s own are difficult to see.
By winnowing the chaff of others’ faults,
one’s own are obscured,
like a crafty fowler hidden behind the
branches.

139 你必须先正确地
修好自己，
然后才尝试指导他人。
如此做，智者将不遭受批评。

140 唯当你能做到你所教导别人的，
那么你抑制了自己，
你便能抑制他人。
的确，抑制自己是艰难的。

141 一个人因得意、自满与自负，
而高举自己、
轻蔑他人，
那么就应把此人视为被遗弃者。

142 别视察他人之过失；
别视察他人已做和未做的事情，
应该视察自己，
已做与未做的。

143 当一人轻蔑有过失的人，
而且爱慕心很重，
他的烦恼不断增加，
难以消灭。

144 他人的过失易见，
自己的却很难。
把他人的过失象筛米糠般地播扬出去，
自己的过失因此被掩饰起来，
有如狡猾之猎鸟者藏身在树枝后。

145. You yourself must watch yourself,
you yourself must examine yourself,
and so self-guarded and mindful,
O monk, you will live in happiness.

16 LOVE I

146. Hate brings great misfortune,
hate churns up and harms the mind;
this fearful danger deep within
most people do not understand.

147. Thus spoilt one cannot know the good,
cannot see things as they are.
Only blindness and gloom prevail
when one is overwhelmed by hate.

148. He who does not strike nor makes others
strike, who robs not nor makes others rob,
sharing love with all that live,
finds enmity with none.

149. For the mindful one there is always good;
for the mindful one happiness increases;
for the mindful one things go better
yet he is not freed from enemies.

150. But he who both day and night
takes delight in harmlessness,
sharing love with all that live,
finds enmity with none.

145 你自己一定要监视自己，
你自己一定要省察自己，
守护自己，保持正念，
啊！比丘，你将活在快乐中。

16 爱（一）

146 憎恨招来极大之不幸，
憎恨激荡和伤害了心。
多数人不了解，
这可怕的祸根深藏在体内。

147 因此被憎恨所害的人，
无法认识善的、
无法看清事物真相。
当人被憎恨所淹没时，
只有盲目与沮丧。

148 不殴打人或激他人殴打，
不行劫或诱惑他人行劫，
博爱众生，
他对谁都没有憎恨。

149 对念念分明者，总是有善的；
对念念分明者，快乐会增加；
对念念分明者，万事会转好。
虽说如此，他还未能摆脱憎恨。

150 若他昼夜都不欺害他物，
都慈爱他人，
与众生分享其爱，
他对谁都没有憎恨。

151. When one with a mind of love
feels compassion for all the world --
above, below, and across,
unlimited everywhere.

152. Filled with infinite kindness,
complete and well-developed --
any limited actions one may have done
do not remain lingering in one's mind.

153. Develop a mind full of love;
be compassionate and restrained in virtue;
arouse your energy, be resolute,
always firm in making progress.

154. Just as a loving mother would guard
her only dearly beloved child,
so towards creatures everywhere
one should always wish for their good.

155. A mind composed, well-concentrated,
purified and undefiled,
full of kindness towards all beings --
this is the way that leads to the highest.

17 LOVE II

156. Just as water cools
both good and bad
and washes away all
impurity and dust.

151 当一个人拥有爱心，
对世间众生都很慈悲，
不论它们是在上、下、左右、
无边无际的每一个角落。

152 充满着无限、完整
与全面发展的慈心，
以往所犯的小过，
不会在他的心中纠缠。

153 发展一颗充满爱之心，
慈悲为怀、合乎德行、
振奋精力、坚定毅力、
时时坚持求进步。

154 就有如一位慈母，
护卫其亲爱之独子、
人对各界众生，
应该经常祝福他们。

155 平心静气、心神集中、
纯净及不受污染、
仁慈对待各众生，
这是达至最高境界之道。

17 爱 （二）

156 正如水能凉
好与坏两者，
及洗掉所有
不纯物与尘埃。

157. In the same way you should develop
thoughts of love to friend and foe alike,
and having reached perfection in love,
you will attain enlightenment.

158. "As I am, so are others;
as others are, so am I" .
Having thus identified self and others,
harm no one nor have them harmed.

159. I have love for the footless,
for the bipeds too I have love;
I have love for those with four feet,
for the many-footed I have love.

160. May the footless harm me not,
may the bipeds harm me not,
may those with four feet harm me not,
may those with many feet harm me not.

161. May all creatures, all living things,
all beings one and all,
experience good fortune only.
May they not fall into harm.

162. I am a friend and helper to all,
I am sympathetic to all living beings.
I develop a mind full of love
and always delight in harmlessness.

157 同样的，你应该发展
对敌友一致的爱心，
当爱心发展到完美时，
你会证得正觉。

158 “我是如此，别人亦然；
别人是这样，我亦然。”
将自己与他人视为同一，
不伤害他们或让他们被伤害。

159 我对无脚的有爱心，
我对有双脚的亦有爱心、
对那些四只脚及多只脚的，
我也有爱心。

160 愿无脚的不伤害我，
愿有双脚的不伤害我，
愿那些有四只脚的不伤害我，
愿那些多只脚的不伤害我。

161 一切众生、
一切生物，
愿大家有好的经历，
不遭受任何伤害。

162 我是大家之友、大家之援手。
怜悯一切众生，
我发展了一颗充满爱之心，
以不欺凌伤害众生为乐。

163. I gladden my mind, fill it with joy,
make it immovable and unshakable.
I develop the divine states of mind
not cultivated by evil men.

164. Therefore the meditation on love
should be done for oneself and others.
All should be suffused with love:
this is the teaching of the Buddha.

165. Whoever makes love grow boundless,
and sets his mind for seeing
the end of birth:
his fetters are worn thin.

18 HAPPINESS

166. One who later wishes to do
the things he should have done before
falls away from happiness and
long afterwards repents.

167. Slay anger and you will be happy,
slay anger and you will not sorrow.
For the slaying of anger in all its forms
with its poisoned root and sweet sting --
That is the slaying, the nobles praise;
with anger slain one weeps no more.

163 我松弛我的心，任喜悦充盈其中，
使它不动不摇，
我发展那非恶徒所能培养的、
神圣的心境。

164 故，修习慈悲观，
应是为自己与他人。
大家应该充满爱心，
这是佛陀之教诲。

165 凡让爱心无边际地滋长，
并将心专注与观察
再生的结束，
他所受束缚便减少。

18 快 乐

166 在事后才想要做
早就该做之事的人，
会丧失快乐，
并事后懊悔。

167 灭除愤怒，你将会快乐；
灭除愤怒，你不会悲伤。
将各种各样的愤怒，
连同毒根与甜刺一起灭除，
乃是圣者所赞的。
灭除了愤怒，人不再哭泣忧伤。

168. What others call happiness,
the noble call pain;
what others call pain,
the noble know as happiness.
Behold this Dhamma hard to comprehend
by which the dull are utterly baffled.

169. Always happy is the wise one
who is wholly free within,
who is not stained by sense desires--
cooled is he and free from clinging.

170. The happiness of sensual lust
and the happiness of heavenly bliss
are not equal to a sixteenth part
of the happiness of craving' s end.

171. With all his attachments cut,
with the heart' s pining subdued,
calm and serene and happy is he,
for he has attained peace of mind.

172. A monk who has abundant joy
in the Dhamma taught by the Buddha,
will attain peace and happiness,
with the calmness of the constructs.

173. Solitude is happiness for one who is content,
who has heard the Dhamma and clearly
sees. Non-affliction is happiness in the world-
harmlessness towards all living beings.

168 他人称之为快乐的，
圣者称之为痛苦；
他人说成是痛苦的，
圣人认为是快乐。
瞧这佛法深奥难懂，
愚者完全困惑不解。

169 经常快乐的是智者，
他内心完全自由，
不为感官之欲染污，
他平静、并且不执著。

170 感官之欲所得之乐，
与神仙般之乐，
还比不上熄灭贪欲所得之乐的
十六份之一。

171 割除了所有的牵扯，
征服了心中的渴望，
他平静、安祥、快乐，
因他之心已达到和平。

172 比丘从佛陀所教之佛法中
获得许多喜悦，
他将达至和平、快乐
及心念的平静。

173 对于知足，曾听闻佛法，
并了解佛法的人，独居是快乐的。
没有苦恼、不伤害众生
则是世间之乐。

174. Freedom from lust is happiness in the world,
the going beyond all sensual desires.
But the crushing out of the conceit "I am" --
this is the highest happiness.

175. The fully perfected Buddhas has taught
Nibbana as the highest happiness --
without grief, immaculate, secure,
the state where all suffering ceases.

19 SILENCE

176. Develop the quiet even state of mind,
when praised by some, comdemned by
others,
free the mind from hate and pride
and gently go your way in peace.

177. Learn this from the waters:
in mountain clefts and chasms,
loud gush the streamlets,
but great rivers flow silently.

178. Things that are empty make a noise,
the full is always quiet.
The fool is like a half-filled pot,
the wise man like a deep still pool.

179. Silent in body, silent in speech,
silent in mind, without defilement,
blessed with silence is the sage.
He is truly washed off evil.

174 摆脱贪欲、超越所有感官之欲
是世间之乐。
但弃除自负的“我是”
为至上之乐。

175 圆满完美的佛陀教导我们
涅槃为至上之乐－－
没有悲伤、毫无瑕疵、平定安稳、
所有痛苦皆被消灭之境。

19 寂 静

176 发展隐士之平静之境，
当被一些人称赞，另一些人谴责时，
把心从嗔恨与傲慢中解放出来，
安祥、平和地走上你的道路。

177 从水流中学得这道理：
在山中之裂缝与裂口，
小溪喧噪地涌流，
但大河中之水则静默地流着。

178 空的东西才发出声音，
盈满的常常平静无声。
愚者有如半满之壶，
智者则象又深又静之池。

179 保持身体寂静、言语寂静、
心念寂静及毫无污点，
贤者从寂静中受惠，
真正地洗掉罪恶。

180. Peaceful, quiet and restrained,
speaking little, without conceit --
such a one shakes off all evil
as wind shakes leaves off a tree.

181. Let one with sight be as though blind,
and one who hears be as though deaf,
let one with tongue be as though dumb,
let one who is strong be as though weak.

182. Having attained the meditative stage
where all thoughts come to a stop,
the disciple of the perfected Buddha
thereby possesses the noble silence.

183. The wise one in the midst of an assembly
should not speak excessively long.
He should let himself appear
like a simpleton or a dullard.

184. In this both mighty beings agree,
the enlightened sage and the elephant
with tusks resembling the poles of ploughs:
both love the solitude of the forest.

185. Amidst the chirping and twittering
of the birds in the woods,
this mind of mine does not waver
for I am devoted to solitude.

180 和平、沉默与自制、
静默少言、不傲慢自负－－
这人除去所有罪恶，
有如风刮尽树上之叶子。

181 让有视觉的有如瞎子，
有听觉的有如聋子，
让有舌头的有如哑吧，
强壮的有如虚弱。

182 当达到入定阶段，
一切思维停止，
完美佛陀的弟子，
因此拥有神圣之寂静。

183 智者在集会中
不应滔滔不绝，
他应表现得大智若愚。

184 觉悟之贤者与
长着似犁柱般之牙的大象，
这两个了不得的生命都同意：
他们喜欢在森林独居。

185 在众鸟吱吱啾啾的丛林中，
我的心不被动摇，
因为我致力于寂静。

20 INSIGHT

186. Music from a five-piece ensemble
cannot produce as much delight
as that of a one-pointed mind
with perfect insight into things.

187. Those peaceful in mind, discerning,
mindful and meditative,
having perfect insight into things,
unconcerned with sense desires.

188. Calm, delighting in diligence,
seeing fear in negligence,
can never fall away or fail,
for they are close to Nibbana.

189. They do not lament over the past,
they yearn not for what is to come,
they maintain themselves in the present,
thus their complexion is serene.

190. The past should not be followed after
and the future not desired;
what is past is dead and gone
and the future is yet to come.

191. But whoever gains insight into things
presently arisen in the here and now,
knowing them, unmoved, unshaking,
let him cultivate that insight.

20 洞察

186 听五乐齐奏的喜悦，
还比不上专注一点的心，
完全洞察事物所得的快感。

187 心境和平、眼光敏锐、
念念分明、深思熟虑、
完全洞察事物、
不为感官之欲所诱惑。

188 平静、乐于辛勤、
畏惧怠惰的人，
将不会堕落失败，
因他们已趋近涅槃。

189 他们不悲叹过去，
他们不渴望将来，
他们置身于现在，
故，他们的气色从容宁静。

190 不应穷追过去，
不应渴望将来，
过去的已消失过去，
而将来的还有待来临。

191 凡洞察此时此地所升起之物，
了解它、不被动摇、
不被激动的人，
让他培养那洞察力。

192. Establish the mind,
set it up in one-pointed stability;
look upon all formations
as alien and as not self.

193. The body is like a ball of foam,
feelings are llike bubbles,
perception is like a mirage,
mental constructs like a pithy tree,
and consciousness like a magic trick.

194. Knowing the world in full directly,
the whole world just as it is,
from the whole world he is freed;
he clings to naught in all the world.

195. The sage all-victorious,
with all bonds loosened,
has reached perfect peace:
Nibbana that is void of fear.

21 THE BUDDHA

196. As the lotus is born in the water
and grows up beneath the water,
yet remains undefiled by the water,
fragrant and beautiful.

197. Just so the Buddha is born in the world,
grows up and dwells in the world,
but like the lotus unstained by water,
he is not defiled by the world.

192 修习心念，
使之达到专注于一点的稳定，
观视所有组合物为
虚幻及没有自性的。

193 身体（色）象一团泡沫，
感受（受）象水泡，
辨知（想）象海市蜃楼，
心念（行）象有髓之树，
意识（识）象魔术戏法。

194 直接彻底认识世界，
知道整个世界是如此。
从这世间中得到了解脱，
对世间的一切，他不执著。

195 弃除了所有束缚，
这圣人取得全面胜利，
他达到了完全的寂静，
即没有恐惧之涅槃。

21 佛 陀

196 有如莲花从水底
生出与成长，
始终不被浊水所污染，
依然芬芳、美丽。

197 同样的，佛陀在这世间出世，
在这世间成长与居住，
但不为尘世所污染，
好比莲花不为浊水所污染。

198. The mighty ocean, the earth so broad,
the mountain peak and the wind
are not adequate similes to describe
the awesome freedom of the Teacher.

199. Who can measue the immeasurable one?
Who can fathom and determine him?
To try to measure the immeasurable one
betrays a mind devoid of wisdom.

200. When in the forest, amongst the roots of trees,
or when retired to an empty place,
just call to mind the Buddha and
no fear or trembling will arise.

201. When the Buddha teaches others
he does so out of compassion,
because the Tathagata is wholly freed
from both favour and aversion.

202. It is certain that the sun will rise
when the darkness of night fades away;
so too the words of the supreme Buddha
are always certain and reliable.

203. Deeply reverent towards the Teacher,
reverent towards the Dhamma and Sangha,
reverent towards vigilance,
having kindness and good will:
a monk like this cannot fail, for he is close to
Nibbana.

198 澎湃大海、广阔土地、
高峰或大风，
都不是适当比喻，
以形容本师令人敬畏的自由。

199 谁能衡量那无法衡量的?
谁能了解及断定他?
试图衡量那无法衡量的，
显示它是个缺乏智慧的心。

200 处在森林里、众树根中、
或空地上，
只要想起佛陀，
就不会恐惧或发抖。

201 佛陀教导他人，
乃是基于慈悲心，
因为如来已不受约束于
害怕受责或贪图受益之心。

202 肯定地，当黑暗之夜消失后，
太阳就会升起;
至上佛陀之言语，
总是同样地肯定与可信。

203 万分尊重本师、
尊重佛法与僧团、
尊重警觉、仁慈与善念。
如此比丘不会失败，
因为他已趋近涅槃。

204. So stir up your energy now,
be skillful and be ever mindful.
When you have heard my voice,
train yourself to attain Nibbana.

205. Those who do their best and train
in all the teachings that I have taught,
alert and meditative,
shall in time go beyond the power of death.

22 PRAISE

206. Hearing your voice, O sage supreme,
my heart is filled with joy.
My questions truly were not in vain,
the Brahmin did not deceive me.

207. You have taught me the noble practice,
you were compassionate and helpful to me.
Your exhortation was not in vain
for I am now your trained disciple.

208. I go for refuge to the Buddha,
to the Dhamma and to the Sangha.
I undertake the rules of conduct
which will be for my true welfare.

209. I shall follow that eightfold path,
griefless, immaculate, secure,
the straight way by following which
the great sages have cossed the flood.

204 现在振奋精力、
善于修习、念念分明，
当你听到我的声音，
修习自己以证入涅槃。

205 尽己所能，
并依我所教导的一切修习，
警觉与沉思，
有朝一日将超越死的威胁。

22 诵赞

206 听到您的声音，啊！至高圣者，
我的心充满了喜悦。
真的！我的质疑没有落空，
那婆罗门没有欺骗我。

207 您教导我神圣之修习，
您慈悲为怀，您帮助我。
您之教导并不白费，
因我现在是您已受训的弟子。

208 我归依佛陀、
佛法与僧团。
为我真正之福利，
我受持戒律。

209 我会修习八正道——
没有悲伤、不染污秽、平定安稳，
伟大圣者凭此直道，
渡过洪水。

210. I will now go from town to town,
I will go from city to city,
praising the Buddha and the Dhamma,
so excellently taught by Him.

210 我现在将从市镇到市镇、
城市到城市，
赞扬佛陀，
及其卓越之佛法。

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李淑霞	$50	傅煜珍	$15	王亚宝	$10	李金英合家	$200	郭国华合家	$10	Chong Soo Nai	$10	Teo G.B	$10
李玉成	$30	王邦国	$50	黄富 *	$25	林丽琴合家 }		郭国发合家	$10	Chong Wooi Teang	$20	Teo Phek Tian	$20
黄凤莲	$20	吕明真	$10	黄慧晶	$50	谢慧英	$100	郭国成合家	$10	Chua Yang Hue	$10	Tho Kian Chan	$10
陈菁菁	$30	颜英雄	$50	刘卫华*	$50	蔡佳珍合家	$100	郭国荣合家	$10	Fo Di Zi	$2	Wong Siew Mee	$10
蔡文强	$100	梁志隆	$50	佛弟子	$200	陈元鑫夫妇	$100	郭国安合家	$10	Fo Di Zi	$200	Angeline Tan	$20
蔡文枝	$2	陈赛貌	$50	廖凤	$30	陈丽丽夫妇	$20	郭爱珠合家	$10	Fo Di Zi	$10	Chan Hean Meng	$10
蔡文豪	$2	陈雅祝	$100	丁李洪	$30	蔡哲荣合家	$50	郭爱华合家	$10	Fo Di Zi	$10	Chong Kiang Chai	$20
郑秀杏	$6	梁秀珍	$50	王阳发	$30	蔡剑平合家 }		刘汉明合家	$10	Fo Di Zi	$100	Chow Mook Yuen	$20
蔡文娇	$2	梁小清	$25	丁雁	$30	黄绣娥合家	$20	郭爱云合家	$10	Gisell Ng	$10	Chua Choon Khim	$50
郑亚德	$20	黄锦兴	$25	王慧德	$30	余添讯合家	$50	关锦发合家	$10	Goh Lim Muay	$20	Chung Wei Choy	$5
陈来添	$50	黄洁灵	$25	王慧明	$30	董田发合家	$30	郭爱卿合家	$10	Jackson Wang	$10	Cindy Lim	$10
孙葯茗*	$8	黄杰胜	$25	唐润娟	$30	洪惜芳合家	$20	郭国英合家	$10	Jeanette Sim	$2	Eileen Ong	$5
林添财	$10	李俊廷	$50	郭美凤	$10	赖俊福合家	$10	黄维标合家	$50	John Tan	$4	Goh Qwee Chee *	$20
董全发	$20	李俊毅	$50	郭海宝	$10	曾锦美合家	$20	赵鸿庆 }	$1,000	Kim Shu Fen	$10	Irene Chua	$50
佛弟子	$100	李俊阳	$50	陈煦浩	$50	林彩凤合家	$50	郑秀杏 }		Koh Hee Ming	$30	Jeffery Toh	$20
佛弟子	$10	梁凯翔	$25	陈南奇合	$100	郭雪霞合家	$50	朱维新*	RM50	Koong See Lok	$20	Julie Ng Gek Hia	$20
蔡吉峰	$500	梁贻菁	$25	陈永泰	$10	雷耀荣合家	$5	李瑞 兰	RM5	Koong Su Yao	$20	Khoo Gait Yiew	$5
苏秀桔*	$200	梁自光	$25	傅美美	$10	陈福成合家	$5	陈明凤	RM20	Kwek Siew Hong	$20	Lee Hui Noi	$20
叶丽玉	$20	陈金英	$25	郭雪莉	$5	黄伟雄合家	$100	朱美丽	RM5	Lee Ah Mei	$40	Lee Kah Hoo	$20
陈勇杰	$50	梁金兴	$25	郭丽君	$5	洪盛全合家	$100	郑伊云	RM5	Lee Hai Hock	$20	Lee May Chung	$10
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林俊杰	$50	翁金妹	$10	郭雅玲	$10	谢有志合家	$100	黄兆鸿	RM10	Liaw Yuan Chao	$10	Lim Guat Choo	$10
吴玉英	$50	黄良志	$5	陈钟爱	$5	魏文和合家	$50	朱瑞祥	RM10	Lim Bee Hong	$20	Lim Kok Leong	$5
林亚狮	$50	徐锦潮	$5	郭慧玲	$5	许仕武合家	$50	李亚妹	RM10	Lim Keng Mui	$30	Lim Long Cheng	$10
佛弟子	$60	林绍佳*	$41	孙兴文	$10	刘杏顺合家	$10	朱振华合家	RM10	Loh Choon Ngan	$20	Lim Poh Hong	$50
佛弟子	$200	王崇净	$50	梁亚丰	$10	潘煜霖合家	$50	朱振南合家	RM10	Loong Yiew Kuan	$10	Lim Swee Hai	$10
王春福	$10	赖金琏	$10	周杰霖	$10	杨金吉合家	$50	李亚兰	RM5	Mohd Fuad	$5	Lim Thiam Heng	$5
马金佩	$10	陈秀美	$10	陈明发	$10	陈南生合家	$150	温翰森*	RM5	Mui Kia	$10	Lim York Kee	$10
谢枝头	$50	陈仁瑞	$10	谢梅英	$30	蔡其才合家	$30	温文瑛	RM2	Ng Kim Hiang *	$20	Linnah Soon	$10
雷文辉	$5	陈俊升	$10	许永元	$10	郭岳佩合家	$100	温景鸿	RM2	Oh Sock Hui	$20	Loo Kong Min	$10
雷性慧	$5	李庭吉	$50	孙祖和	$10	李鸿发合家	$100	温织鸿	RM2	Rachel Ong	$10	May Wong	$5
雷性安	$5	卢文勇	$50	钟妹利	$100	熊永宽合家	$50	朱振兴	RM5	Ram	$5	Nelson Wee	$15
朱丽婵	$5	梁莲桂	$100	孙兴宾	$10	华严佛学会	$200	朱振民	RM5	Raymond Phang	$20	Ng Wai Chan	$10
郭春枝	$5	梁莲金	$50	孙兴顺	$10	廖必冠合家	$50	妙音居士	RM5	See Lay Choo	$10	Nicholas Woo	$50
佛弟子	$25	朱赛枝	$5	佛弟子	$100	李幼雅合家	$20	十方法界一切	RM5	Sharon Chan	$10	Poon Siew Luan	$20
李伟杰	$2	陈玉萍	$5	金娣 }		梁自来合家	$25	十方法界一切	RM5	Shirley Ang	$10	Sandy	$50
王硕海	$5	李秀凤	$5	翁文贵 }	$20	梁自辉合家	$25	十方法界一切	RM5	Shuyi	$2	Sie Geok Choo	$50

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Steven Leong	$10	Wong Yung Chung	$30
Susan Goh	$50	Yee Chor Min	$10
Tan Ah Kiah	$10	Yong Lee Eng	$20
Tan Jee Ching	$20		
Tan Sook Ching	$20	Phua Tiong Lim }	
Tea Moy Yong	$20	Phua Yew Boon}	$200
Toh Hong Nee	$10	Phua Yu Wei}	
Tok Koi Kee	$5		
Vincent Toh	$10	Yuen Kam Seng }	
Wilson Chai	$10	Lee Swee Kin	} $200

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Lee Khee Liang & family	$20		
Lee Lian Siong & family	$10	众佛弟子	$1,360



八正道

The Noble Eightfold Path

1.	正　见	Right View
2.	正思惟	Right Thought
3.	正　语	Right Speech
4.	正　业	Right Action
5.	正　命	Right Livelihoods
6.	正精进	Right Effort
7.	正　念	Right Mindfulness
8.	正　定	Right Concentration

赠送结缘 Complementary

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